A U M

From study let a man proceed to meditation, and from meditation to study; by perfection in both he supreme spirit becomes manifest. Study is one eye to behold it, and meditation is the other.

—VISHNU PURANA.

THEOSOPHY

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WILLIAM Q. JUDGE

HE WAS a modest man, forever trying to bring others out—not himself to shine. That is why those of his own day, and our day —not modest—belittled, and belittle, W. Q. J.

His writings were simple, accessible to simple minds, without much egard for form. That is why those of his own day, and our day—"in-ellectuals," devoted to form, failed, and fail, to perceive the depth and ubstance in them.

To him, outer form and ceremony were sham, play for children; ut exact fulfilment of every item of inner procedure was the natural aw of life. That is why those of his own day, and our day—gaze fixed n passing show—failed, and fail, to recognize him.

He was an Occultist. That is why to every counterfeit "occultist" ithin the Theosophical area W. Q. J. is anathema. The mere mention f his name arouses their opposition. It was so in his day; it is so today.

His selflessness was, and is, a reproach to the selfish. His industry as, and is, a reproach to the lazy. His magnanimity was, and is, a re-roach to the small. His fearlessness was, and is, a reproach to the owardly. His devotion to duty was, and is, a reproach to the unduti-ul. His clean-ness was, and is, a reproach to the unclean. His imper-onality lashed, and lashes, to fury the gossips on four continents.

What kind of a being must he have been—must he indeed be—hose living force was, and is, such a catalytic agent?

Time will disclose. For the many, his "day" is yet to come; his place" yet to be understood. But to one, here and there, his nature is nfolding; for occultists are being "found, fostered and prepared against he time when power will be needed, and pretence shall go for naught."

THE RISING CIRCLE

HOW far the energic force of H. P. Blavatsky's great mission and message has affected the higher mind of the adult generation is visible on every hand. Its effects on Youth, the youth of today, in whose hands lie the destinies of the Movement until 1975, is well worth the thoughtful attention and consideration of Theosophists. Even in the midst of the pre-occupations of 1875-1896, while the Message was in process of delivery and record, H. P. B. and Mr. Judge never forgot the Future, and their writings and examples are filled with the urgencies of Theosophical education of the growing generation as well as its elders. The comparative failure of the present is due largely, if not solely, to deficiency in that education and its concomitant, lack of solidarity. As the children of Theosophists gain better and truer perceptions, not so much from their elders, the youth of yesterday, as from the *recorded* Teachings, the Higher Mind, the *Buddhi-Manas* of the incoming Egos, will regain orientation and the Movement will right itself, from within outwardly. The United Lodge of Theosophists is an example of the true modulus for all Theosophical associations, not necessarily in its adaptations and applications, but in principle and in policy, for its one and only objective is the *education* of its Associates, and the dissemination of Theosophy as originally recorded. Its "Theosophy School" for children as well as adults is a direct embodiment of the practical wisdom and advice of H. P. B. in her "Key to Theosophy." As the Youth of today grow into the men and women of tomorrow, intellectual evolution will have proceeded apace with their physical development, and the world at large will have intelligent as well as inspired instruction and example by which to benefit.

Outside of such Theosophical education, idealistic as well as realistic thinkers and free-thinkers can advance no farther than the knowledge already gained, for they are but the outcome and natural product of their respective environments and periods. Their ideals are only the necessary results of their temperaments, and the outcome of that phase of intellectual progress to which a nation, in its collectivity, has attained. Hence, their highest flights must fall far short of the Truth, and they must, in the end, because of the gravitational pull of the race-mind, "return to earth"—whether to the bosom of convention, or creed, or materialism. None of them, unaided, can *live* in the pure empyrean of the Higher Mind, because they have not found "whereon to stand."

Nevertheless, all such Thinkers form a necessary sequence in the operation of Law—the law of Karma. They are the Bridge, the con-

necting Link, between those who *are* "Initiated into perceptive mysteries" and those who neither are nor aspire to be so initiated, but are content to go on browsing the dead herbage of the Past. However unconscious their service it is none the less genuine, for it is a continual heaping of fresh fuel on the altar of the Undying Fire lighted by the successive Messengers of the Wisdom-Religion.

The World Tomorrow, now in its tenth volume, is "A Journal Looking Toward a Social Order Based on the Religion of Jesus." Putting aside, for the moment, the intellectual misconception indicated by the phrase "the *religion* of Jesus," who was a Teacher and Reformer and in no sense a religious *founder*, the quoted declaration is, implicitly, an affirmation of the failure of nineteen centuries of Christianity to establish a "social order" based on His teachings. But why the "religion of Jesus" any more than the "religion of Buddha," or of any other Great Teacher in the long series? Simply because the ideals of *The World Tomorrow* are, at their best, "only the necessary results of the temperaments" of its individual editors and contributors, and, at the worst, hampered and constricted by the race-ideas of Jesus and His mission.

In recent months *The World Tomorrow* has had a notable list of contributions from idealistic and realistic thinkers and free-thinkers who have sent aloft their intellectual kites, all tied to the string of some inherited or acquired idea, but, like Franklin with *his* kites, each of them has brought down to earth something at least of light and lightning. Recently *The World Tomorrow* called for essays in its "First Annual Youth Contest"—the word "contest," again, showing the "vestigial relics" in intellectual progression, just as Science is puzzled over the same "relics" in its study of physical evolution. The issue for January, 1927, contains the award essays, together with editorial comment —both of value as showing the rising cycle prevalent in quarters as little associated with the Movement by Theosophists themselves as by the inhabitants of those quarters.

The Editors remark that "the words that best reveal the state of mind of the winners are doubt, dissatisfaction, disgust, bewilderment, hunger, aspiration, determination, trust, hope." Formidable as is their characterization of the "state of mind" of Youth today, in its best aspects, it becomes still more instructive and impressive when made following the statement:

> "An analysis of the poorest *four-fifths* reveals the distance we have yet to travel before we come in sight of a generation which clearly discerns the signs of the times, knows where it wants to go and how to get there. Many of these essays were wholly lacking in significant ideas. . . "

Five hundred manuscripts were received, from the United States, Europe, and Asia. The Editors of *The World Tomorrow* themselves

seem at no loss to discern at least some of "the signs of the times" portrayed by these essays, for their deductions are in reality a verdict, not upon Youth, but against our most venerated institutions—Church and Science and Government. We read:

> "... the most alert of our youth are dissatisfied and disgusted with the sordid materialism, bitter strife, shallow optimism and dogmatic intolerance of our more-than-half-pagan society. ... the desertion of the church and other organized institutions of religion by large numbers of our most thoughtful young men and women may mean one of two things. On the one hand, it may mean that modern scientific education creates agnostics and atheists; on the other hand, it may mean that the type of religion presented in many churches and similar institutions is so gross a caricature and is so destitute of vital reality and reverence that it fails to satisfy the hunger and thirst of young people. The latter is unquestionably true for thousands of youth with a deep spiritual yearning."

But why attribute this direct resultant of nineteen centuries of Christianity and of four centuries of Modern Science to the Ancients or to the "heathen," as is implied in the phrase "more-than-half-pagan?" Perhaps *both* horns of the dilemma posed by the editors are equally piercing the vitals of the youth of today: modern scientific education does, unquestionably, "create agnostics and atheists;" the Churches are, unquestionably, of "so gross a character and so destitute of real vitality and reverence" that their "type of religion" does fail to satisfy. For the one, we have the unanimous testimony of the Churches, and for the other the unanimous evidence of "modern scientific education." Hence the dissatisfaction of Youth, and its "resentment and rebellion against rigid control by the older generation" which has made such a failure of both science and religion. The Editors express the true Theosophical modulus of education in saying:

> "If mature men and women are wise they will place their knowledge and experience at the disposal of youth and allow the latter to choose as little or as much as seems valid and desirable. The greatest contribution that the elder generation can make to the younger is to encourage it to independent thought and experimentation and to make readily available the experience of the race. Such a policy may be full of peril, but it is certainly full of promise. Indeed it is the only possible way to bridge the chasm between the world that is and the world that might be."

Brave words and true, but how can the elder generation make a contribution of that which it never had—"independent thought" and liberty of conscience? The priest in the church and the pedagogue in the class-room—the two sanctuaries of progress in our day—are the natural foes of the very prescription submitted by the Editors. It is in Theosophy alone that exist both the longed-for atmosphere of freedom and the religious science that are demanded by Youth—today as much as in former generations. Theosophy knows that the unsatisfied hunger of Youth for the bread of life, which its elders attempt to satisfy with dust and ashes where not with the stone, the mill-stone of the

"letter of the law"—Theosophy knows that this hunger for freedom and knowledge in Youth is the reincarnating Ego's search for contact with the Higher Self of his own being. But let us see what Youth itself has to say.

The prize essay, by Betty Webb, is entitled: "We Who Doubt." It begins by quoting the confession of Charles Lamb: "Nothing puzzles me so much as time and space; but nothing puzzles me less, for I never think of them." Miss Webb, speaking for college Youth says:

> "... one of us could easily say the same thing regarding the attitude of most college students today toward the world in which they live. Certainly no one would maintain with any correctness that students are *thinking*—some are, most are not; they are too busy taking notes and learning them for exams to be *thinking*. However, in those rare moments when we do think, we find ourselves puzzled by nearly everything in the universe. ... our student generation threatens to develop into a huge interrogation mark. ... We have been born into a world, weary, brow-beaten, yet with the determination not to be changed. The wonder is that we have not lost faith in life itself during this period of transition, of muddling through. Instead we are restless, skeptical, not knowing where to place our faith, yet half-consciously wanting to find a consistency among these seeming conflicts; a vital relation between creed and deed, between religion and life. We have truly become disgusted with this merry-go-round of history, as the world insists on repeating its same old blunders every few years. And so young people are questioning old motives, old philosophies, old institutions—and they are perfectly ready to throw overboard anything that refuses to be questioned."

After this "reaction" to the "established order," the writer endeavors to formulate the demands of youth which accompany this rebellion against "existing things." Epitomized, they run:

> "1. There are many of us who want *facts*— ... we can never know what to build until we know the foundations on which we are placing our structure. A vague, diffused goodwill is not all we need;—unless we understand what we and our fellows are like and how we come to be so, unless we know present situations in accurate terms, all our good intentions without intelligence will not go far in remaking a world that is as badly warped as ours is. We want something definite to fasten our thinking to.
>
> "2. We want a *dream*, an *ideal*. ... We have been told so often that 'this is human nature and cannot be changed,' or 'that has always been so and always will be,' that we are ready to think that *nothing* has always been as we see it now and nothing as we have it now need always be so! ... Youth is unreasonable enough to know the hard, discouraging facts about the world today—to look at them steadfastly and yet say, 'Oh, the glory of the years to be, I, too, would labor at their fashioning!'"
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> "3. We want to *act*. ... Are we lazy? ignorant? afraid? Here at this point we are thrown back to an examination of our personalities and to our philosophies of life to see why they are pale and negative and not vital enough to express themselves in action. How can we develop within us that dynamic, that power which will make us big enough persons to *live* rather than just talk? We are woefully lacking in courage based on real conviction."
>
> "4. Here we come to the fourth thing many students are wanting, many without being very coherent about what it is they want—*courage* growing out of a new,

vital philosophy of life; and help in developing and integrating our personalities so that we may live up to it."

Their elders, parents, teachers or priests, have but to hark back in memory to the days "when *we* were twenty-one," to know that the formulary of Youth today is the same urge for a *Magna Charta* that inspires Youth in every succeeding generation. *We* failed to grasp it, because we succumbed to what Jacob Behmen called "the great turba," the suction of the race-mind. We, too, rebelled against the "vested interests" of the established order of things: but we lost faith in our own Inspiration. Miss Webb points the "finger of scorn" at us in these words of Youth today:

"The generation before us and many of us waded up to our ears into the job of righting the world without even rolling up our sleeves or looking over the situation—no wonder we floundered. . . . Most of us have lost the only God we were taught to believe in—which does not mean that we are godless or 'lost' in a theological sense, please. Our generation is moving out into unexplored areas of thinking and the growing pains are so severe that many of us have decided not to go any further. When we try to see a Oneness in it all, a feeling that 'the Universe is One and that it lives,' somebody cries 'Pantheism' and declares it to be unmoral. As surely as we verge on mysticism someone impresses us with the fact that it is unscientific and a relic of superstition. A purely rationalistic philosophy leaves us rather cold and unsatisfied, having no place for the aesthetic part of our makeup. We might like to creep back into the comfortable little shells which we burst out of—but somehow we can't. Most of us are not godless in the sense of revelling in iconoclasm and atheism, but we doubt. Yet, in our calmer lives, which others hardly see, there are times when we feel we can almost touch the fringes of a deeper Reality which can never be captured and forced into outgrown terms and forms."

But—the essay goes on—"it is going to take young people who are not afraid to doubt the *status quo*. . . . This is the creed of an experimentalist, an adventurer. And 'those who venture take risks, but so do those who do not venture—not the risks of shipwreck but the risks of rust and decay.' And with this spirit thousands of students are wanting to venture forth, yet without knowing where they want to go."

Well, for all these the tide of the rising cycle of the Theosophical Movement is part of the Karmic provision of the mission of H. P. Blavatsky, as her Theosophy will provide charts and direction—the lack of which Youth feels.

Certainly the academic, the prosaic, the commonplace and complacent, as well as the orthodox and sectarian mind in religion and science, will feel no fine outburst of sympathy and understanding with the Mind of Youth as expressed by the Editors of *The World Tomorrow*, or as delineated in the extracts given from the leading essay. But Theosophists may well see therein one of the fruits of the Theosophical Movement—unripe fruit as yet, but growing; fruit and fruitage that it is our part more than that of any and all others to nourish and safe-

guard, for the answers to the demands of Youth are in the custody of those informed of the teachings of the Wisdom-Religion. The requisitions of Youth should encourage and inspire every student-Theosophist to "spread broadcast, as widely and as quickly as possible, the fundamental teachings of the Masters of Wisdom, as recorded in the writings of H. P. Blavatsky and William Q. Judge," lest the generations of the present be led away and astray, both by the very violence of their own unguided efforts to "recover the knowledge which was theirs in former births," and by their ignorance of the aids afforded in the record of those who have preceded them in Spiritual and Intellectual evolution.

The Unphilosophical "Personal God"

Only those who realize how far Institution soars above the tardy processes of ratiocinative thought can form the faintest conception of that absolute Wisdom which transcends the ideas of Time and Space. Mind, as we know it, is resolvable into states of consciousness, of varying duration, intensity, complexity, etc.—all, in the ultimate, resting on sensation, which is again Maya. Sensation, again, necessarily postulates limitation. The personal God of orthodox Theism perceives, thinks, and is affected by emotion; he repents and feels "fierce anger." But the notion of such mental states clearly involves the unthinkable postulate of the externality of the exciting stimuli, to say nothing of the impossibility of ascribing changelessness to a Being whose emotions fluctuate with events in the worlds he presides over. The conceptions of a Personal God as changeless and infinite are thus unpsychological and, what is worse, unphilosophical.—*S.D. I, p. 1 and 2 Proem (ft. note).*

PERCEPTION AND THE SENSES

IT IS generally agreed that the senses are messengers from things external to the perceiving power. *Is their message true?* Philosophers of the West have argued this point for centuries without issue. Fifty years ago the man who claimed that things-in-themselves were other than limned by the sense, was held a fool. Today we have the very conservative Dr. Cattell remarking that the attitude of the observer is as integral a part of perception as the incoming nervous currents.[1] Indeed, and beyond this, certain specialists have encountered cases of "hysterical" blindness, deafness, etc., where there was nothing wrong except *the inner attitude.* Incidentally, Dr. Cattell makes the confession that we do not, after all, know that consciousness is a by-product of the brain; maybe it really controls our actions of itself. Rather remarkable for the representative of a science which up to date is mainly mechanistic!

The importance of the psychic side is further exemplified by the experience of Dr. Smallwood,[2] who discovered a disconcerting selectivity as to pain and pleasure in his sense of hearing during an attack of Bell's Palsy.

This magazine has dealt at length with the curious case of Willetta Huggins, with her capacity for *feeling* colors, etc. Although afterwards vindicated, she was pronounced a fraud by Dr. Jastrow. This "psychologist," a notorious psychophobe, with the attitude toward abnormal manifestations consequently to be expected, upset the girl so completely that the verdict was apparently justified—another example of the effect of the mental attitude on the senses. To cap the matter, after astonishing many capable experimenters, Willetta regained her normal sight and hearing by "faith and prayer." Her faculties had waxed and waned in childhood; we may easily and justifiably deduce as the result of psychological changes.

In *Scientific Monthly,*[3] Robert H. Gault sets forth the thesis that where some specialized sense organ has failed, the organs of touch in the skin may be trained to substitute. Some others have experimented, and concluded that the hearing nerves were distributed over the body very widely. Was that the real reason for their results, or was it because there are many possibilities of substitution among the different organs? The experiments of Farigoule (Jules

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[1] *Science,* Jan. 1, 1926.

[2] *Science,* April 17, 1925.

[3] February, 1926.

Romains) and Labadie, are intensely interesting, and likewise full of promise for some among the blind.[4]

Farigoule found that by a certain system of assiduous training, long continued, sight through the skin could be developed. The seeing is of a different order than that of the eyes; the consciousness has to be more or less centered in the active part of the body, the vision is not capable of as fine separation as with the eye, and frequently objects are seen at a false angle. Farigoule thinks the vision is due to the small "ocellæ" cells of the skin. That theory is probably correct, but does not go far enough into the hidden genesis of the senses. Farigoule's chief ambition is obviously to help the blind, with some of whom he experimented successfully.

The *Scientific American*[5] remarks that the correlation of taste or smell with chemical composition has never been satisfactory. We add to this that the growth of mentality, and brain development also have a very poor correlation.[6] H. P. Blavatsky wrote extensively upon the fact that with many persons, sounds arouse colors, etc., and called attention to the identity of the root words connected with sounds and colors in the ancient Sanskrit; whose writers, if they knew less of the physical nervous system, knew far more than our moderns of the real states and powers of consciousness behind.

Had it not been for the strange blindness which seems inseparable from the materialistic outlook, the dream states would long since have given us a clue to these mysterious five senses and their permutations and substitutions. The senses function perfectly well in sleep; but because they have contact with the products of imagination rather than of matter, materialism has, in effect, denied their continuation in sleep. Nevertheless there remain prophetic and clairvoyant dreams, with their complicated sensuous experiences, which cannot be done away with by the denials of all the complacent priests of matter, however loudly and often repeated. So with telepathy.

All these powers imply something within, which can on occasion act independently of the physical. That something is the "astral body," presided over by the changeless and inmost Perceiver.

> Now, this ethereal body has its own organs which are the essence or real basis of the senses described by men. The outer eye is only the instrument by which the real power of sight experiences that which relates to sight; the ear has its inner master—the power of hearing, and so on with

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[4] *Popular Science Monthly,* Dec., 1925; *Eyeless Sight,* Jules Romains; *Popular Mechanics,* June, 1924.

[5] March, 1924.

[6] *The Organization of Life,* Prof. Seba Eldridge.

every other organ. These real powers within flow from the spirit. (*Culture of Concentration,* by Wm. Q. Judge.)

Involution succeeds evolution as night follows day; homogeneity causes heterogeneity throughout the Universe, until the utmost outward sweep of evolutionary impulse is exhausted; then comes unification and simplification, in the vast course of which separated things are seen to be as one, separated powers seen to be one Power; separated selves seen to be one Self.

"As above, so below." The five senses branch out from one primeval sense—pure spiritual intuition—which includes all that is in the physical, astral, or mental worlds. It is the sense which functioned through the Third Eye"[7]—once active, now dormant in the race as a whole.

Thus, during the age-long development of the various races, each especially correlated with a new grade of matter and consequently a new sense, the primeval Unitary power of perception came to be many.[8]

Why do we now have these extraordinary outbreaks of abnormal psychology, these transmutations of senses, this sensibility to suggestion in the uses of the senses? Why do we have cases which see with the stomach and hear with the skin of the back? Why do we have sound-color correlations unrecorded in history, to be inferred as a previous experience of the race through the afore-mentioned root-word connections?

Let us look forward, not backward. What of the coming year? And first a word of warning. As the preparation for the new cycle proceeds, as the forerunners of the new sub-race make their appearance on the American continent, the latent psychic and occult powers in man are beginning to germinate and grow. . . . The conflicting theories of all these schools are based on misunderstood and mis-applied metaphysics, often on grotesquely absurd logical fallacies. (*Message from H. P. Blavatsky to the American Theosophists,* 1890.)

We are reaching in our turn the stage of sense development enjoyed by the ancient Aryans, and our own senses are approaching strange transformations, as so often predicted. But they are all astral and psychic, though it is to the Spirit we owe their vivification. Shall we gravitate to their lure, and sink into an abyss of psychism, mediumism, astral "revelations" and experiences, claptrap clairvoyance and "seership"? Or shall we, purifying our natures, rise to altitudes where moves the Spirit in the body, *Ishvara?*

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[7] *Secret Doctrine,* 1888, II, 288.
[8] *S.D.* II, 107.

THE SLEEPING RAJAH

Each night I, as sleeping Rajah who had listened to the words of sages, would be an ignorant foreign boy, until through lapse of years and effort unremittingly continued I learned how to live two lives at once.—*W. Q. J.*

PRINTED at the back of *Letters That Have Helped Me*, a series of notes for "An Occult Novel" appears. These are said to have been handed by Mr. Judge from time to time to a student whom he expected to make use of them in a projected book—that never got itself written. And now this "W. Q. J." is gone, and with his passing went the possibility of hearing from his lips or reading at his pen just what significance lay within or behind these remnants of notes written so long ago, if perchance he would ever say.

Gone also are the "Rodriguez de Undiano" and the "Rama" of the notes; gone likewise the "Nilakant," the "Bryan Kinnavan," the "Eusebio Urban" and the "William Brehon" of his other writings. Why all these names? To conceal his identity, somebody will answer. No doubt. But perhaps they were utilized to *reveal* it: to the intuitional, to those who can see or sense his Heart—to those who "belong" to him, as he once phrased it. There is in the notes, as also in "Brehon's" *Gita Notes*, and in every precious article signed "Nilakant," a deep sweet undercurrent of wisdom and power, an identical tone. Present, too, is the gratitude and veneration for holy men and holy things of "A Hindu Chela's Diary," the chronicle which parallels so unmistakably some phases of the *Voice of the Silence*.

Deep in the heart of every reverent student of today who reads and ponders the many writings appearing over these names, a feeling arises that they are but facets of the one and same Diamond Soul. The single crystal purity that glints here and there through them all attests it. The sustained tone compels the feeling, arouser as it is of a like tone in the heart of the student. It is an echo of the past, a sustainer of the present, a promise of the future.

What is the real significance of this something felt? Who would try to say in so many words? It cannot be done; there are no fit words in English. But he who truly and persistently tries to translate that W. Q. J. tone into action in daily life shall sense its significance. If he will sound it in thought, speech and act during all his waking hours, he will find himself in harmony with the great Song of all Life, and able to sing it. He will himself be a "W. Q. J."

Even the ordinary student lives a great many lives in this single one. Through them all runs a single tone of character, the thread that ties them all together. One person may, for instance, live the life of a

man, the life of a husband, the life of a father, of a son, a brother, a business man, an employer, or employed—all the while being a student of high philosophy and living its life. These are *relations* in life, but in another sense each is a life in itself—facets of the one diamond, flames from the one fire of life. All these relations trace back to affinities engendered in prior lives on earth, which in turn had their special relations—relations which never were and are not now separate, existing by and of themselves, but all branchlets of the one tree of life which each immortal being is; and the single tone of character, of nature, of determining qualities runs through them all.

It is, then, easily to be understood that every man is at once an entity and many entities, a unity and a congeries of diversities. The diverse entities developed and energized in this present single waking life are all tied together in his one consciousness here and now. He "remembers" them all, though the reality and vitality of none of them actually depend upon that memory. Since all these divergent expressions of tendency, talent and character trace back to affinities engendered in the past, that past itself must synthesize in this living presence which the man really is—be all tied together in the always-present and ever-continuing One: producer of them all, sustainer of them all, harvester of them all. However much or little he realizes the fact, all his past is with him now, just as "Brehon" and "Rama" and "Nilakant," and all the others were with "W. Q. J." Considering the nature of Mr. Judge's known work, it is reasonable to infer that he knew this, in a realizing sense. Considering *our* work, it is evident that we do not know our own "Brehons," "Ramas," and the rest, though occasionally we suspect them. Sometimes a new and strange tendency appears upon the horizon of our nature as if born full-blown "out of the blue," and seizes upon us with power; sometimes a chance-met person deeply influences us, starting an apparently new current in our workaday lives. These are trumpet-blasts blown out of the mighty past into the ears of today. They are of the utmost significance; our response to them may affect thousands, including our own personalities yet to be.

Aside and apart from the many-lives-in-one which each student lives in his known relations, there is perchance another one—for most, more elusive yet. This "W. Q. J." refers to "sleeping Rajah" and "ignorant foreign boy." Is there a hint here for those students of today who are endeavoring to make Theosophy a living power in their lives? It was for them, so H. P. B. said, that the *Voice of the Silence* was written; and no one who broods over its deep symbolism but comes at last, if but dimly, to sense the dual life of "Lanoos" therein depicted. There is this waking one here, which must by effort be brought into line with another deeper and more permanent. There is that other itself, the life

of the Soul, which must be elevated through the firm, determined hardihood of the continuing Pilgrim, to mount from rung to rung of the ladder of true Being. This present personal life, from waking to sleeping and from sleeping to waking again, is mystery enough; that other, which some suspect must be, is mystery still greater—a mystery within a mystery, truly!

Thus may the tone of a "W. Q. J.", and his many facet-expressions, stir the perceptions and arouse the attention of "the sleeping Rajah;" may arouse the *will* to flow with dynamic power along the lines graved by a higher and truer desire than ever yet has been known in "ignorant boy," for whom veil after veil may lift perchance—until at each awakening he will find the Rajah there, to show him what to do.

Individuality Ever Persists

To see in Nirvana annihilation amounts to saying of a man plunged in a sound *dreamless* sleep—*one that leaves no impression on the physical memory and brain, because the sleeper's Higher Self is in its original state of absolute consciousness* during those hours—that he, too, is annihilated. The latter simile answers only to one side of the question—the most material; since *re-absorption* is by no means such a "dreamless sleep," but, on the contrary, *absolute* existence, an unconditioned unity, or a state, to describe which human language is absolutely and hopelessly inadequate. The only approach to anything like a comprehensive conception of it can be attempted solely in the panoramic visions of the soul, through spiritual ideations of the divine monad. Nor is the individuality—*nor even the essence of the personality*, if any be left behind—lost, because re-absorbed. For, however limitless—from a human standpoint—the paranirvanic state, it has yet a limit in Eternity. Once reached, the same monad will *re-emerge* therefrom, as a still higher being, on a far higher plane, to recommence its cycle of perfected activity.—*S. D. I, p. 266.*

THE LAW OF LIFE

LIFE in itself presents three underlying characteristics: Identity, Omnipresence, Motion. The inter-play of these three are what is meant by the word Karma, or the Law of Life. Since all of us are Life, these three characteristics are ceaseless in us. Once they are grasped, together with the fact of Life itself, beginningless, endless, impartite, then can one study Nature—the "bible" of the universe—as presented to him, as he reads it all day long, externally with his senses, internally with his metaphysical faculties; then can he perceive that these characteristics bear the impress of final truth throughout every department of nature, objective and subjective. Likewise will they be found behind what passes in our day for "religion" and for "science," whatever the theories and speculations of the latter, and however short-reaching, distorted and obscured the attempts of the priests and preachers may be.

Identity, Omnipresence and Motion find their counterpart in ourselves. First, in each of us is Spirit, the boundless Unknown within which we live and move and have our mental and moral existence, whether happy or unhappy. Second, in each of us is Presence: we have a sense of our own being—a most remarkable phenomenon! And that sense is internal to our existence, not external to it. Third, by looking a little deeper we shall discover that this internal Space which we have called Spirit, and this internal Presence which we call ourself, is ceaselessly engaged in regarding a panorama, the unending procession of internal objects—just as in external space, while awake, we are ceaselessly regarding the motions of objects within the field of vision. The internal objects called Ideas are the exact counterpart in the metaphysical man of the external objects called Matter in the physical.

From the idea of Motion, or action, arises a sense of instability, of change. All evidences, externally to our senses and internally to our mind, show that change is a part, or aspect, of the Law of Life. But in us is also something which recognizes that the unstable must rest on something stable, else it could not be; that the mortal and transitory must be the outcrop of the immortal and unchanging. This stable portion of our nature cannot be mortal. It is Life itself. We cannot imagine ourselves non-existent. At once arises this perception, which no science enables a man to see, which no religion teaches a man to look for: If there is One Absolute Life, and we are Life, the identity in us is the same identity as the eternal, shoreless, beginningless and endless One Life. The theorem is as simple

as to say that every drop of water is just as identically water as the whole ocean is water.

Immortality, then, presents an absolute aspect and an individual aspect. In the absolute sense everything is immortal. How could that which *is* cease to be? How could that which *is not* in any sense ever be? This is absolute immortality: the immortality of the One Life, unconditioned, immeasurable, unlimited. Individual immortality emerges when the unit of Life, any individual existence, comes at last to know through personal experience the identity of his life with the Eternal Life. The knowledge once gained, that individual could suffer any contingency whatever and his conscious, indivisible continuity could not be impinged or impaired. Such is the purpose of evolution: that every drop of Life in the Ocean of Life shall come at last to know the fact, of his own nature and of all natures.

Nature's purpose cannot be blind. Even the materialist sees a constant, slow progression: the evolutionary march of every portion of nature—as Tyndall phrased it, "The very atoms seem instinct with a life and consciousness of their own." Such a seeming could not be, if they had it not. If there *is* One Life, death can never come to that Life, nor to any portion of it; all that can come is a change of state, of condition, of experience, in endless succession, until at last the individual Life knows that whatever the circumstance, like ones have been gone through before, and therefore whatever comes can be gone through. A knowledge of the fact has been gained that Life stands above and beyond any and all of its characteristics.

Thus the doctrine of Karma, the Law of Life: its physical aspect reincarnation, transformation or metamorphosis; its metaphysical aspect, metempsychosis; its spiritual aspect, individual immortality—discloses itself as of primary importance for study and investigation. For, if every drop in the Ocean of Life is one with that Ocean itself, it is not only identical with every other drop in its fundamental essence, but every characteristic of the whole Ocean of Life is also present in every drop. This means the infinite, because inherent; the exhaustless, because eternal, capacity of every Soul to evolve. It means that every being has the same potentiality as any and all other beings.

Each unit, or centre, of Life is perpetually sowing, setting up motions from himself as a centre. Those motions are set up by him *in other units:* the rest of Life. Whether harmful or beneficial to the Life he affects, since Life is one and unbroken, those motions can never stop until they have affected the whole of Life and been absorbed by Life as a whole. Thus if any portion of Life as a

whole rejects the motion, vibration or action set up by the unit, then that rejection drives the whole of the action back to the unit. Never can a man find freedom and liberation, which are the concomitants of individual immortality, until his actions are such as will be absorbed by the whole of Life without resistance; and no man can so act until he has passed through every possible experience in Life and absorbed all possible experience in himself.

Two kinds of existence are possible, therefore, for any being: existence in Spirit; existence in action. Of existence in Spirit we presently know nothing. The Sages say it is the only Life worth while: conscious continuity of the individual in the enjoyment of the identity, the omnipresence and the power of the whole of Life. Either our existence is in Spirit, or it is in action—and *there* is the real meaning of Karma. For example, when anybody says "love," we can see that we do not include in that word the whole of the action of Life: the moment we hear the word, we think also of its opposite, "hate." Or if somebody uses the word "heaven," we know that does not include the whole of the action of Life since immediately arises in our minds its opposite, "hell." So Karma means that the Being, the Unit of Life, is the slave of the actions which he himself has set in motion. He acts in a certain way, and Life as a whole rejects the action. It comes back to him, because the impulse engendered was not harmonious, concordant, beneficial to the whole of Life. Every portion of Life has the power of acceptance or rejection of what is offered to it in its spiritual nature. Thus the great mass of humanity goes from life to life, death to death, birth to birth, fettered always by Karma—that is, actions performed in ignorance of the real facts in regard to Life and its characteristics.

We little realize how the smallest expenditure of force by us, since we are able to wield the power of Spirit, produces tremendous results in the psychic and physical worlds. Consider: here is a giant of a physical man. We say, "Tom, will you come here a moment?" He answers, "Yes, I will," and that mere polarization of his consciousness upon an intent hurls a two hundred and fifty pound body through the intervening space. Supposing an ignorant man said sincerely, "I *will* gain knowledge," and all he did was to hold the reverent tension of his will, what would happen? His whole nature would fall into line, and in time there would be nothing hidden from that man.

Hatred is a spiritual discharge, just as love is; only hatred is destructive. Supposing one felt a moment's overpowering hatred for any being, but forgot it the next moment. That hatred would go out and affect the whole of nature, and the momentary hater

would swallow poison in everything he ate for long periods of time to come. The very loves and hates in our secret hearts, our inner, hidden desires, are spiritual actions. Our portals open, and out go the forces of the whole of Life in accordance with the feeling and intent hidden in our hearts. Myriads of other beings are affected. They reject our output; hurl it back to us. Religion will not free us, nor prayer, nor any science but the science of right feeling, thought and action. Such science is in itself sacrifice: actions performed for the benefit of all Life.

"Seek this wisdom by doing service, by strong search, by questions and by humility," saith the Sage, and then the wise will communicate spiritual knowledge unto us—because we shall be in a position to receive it. Krishna gives to Arjuna that which does away with all idea of eternal damnation, all vicarious atonement—and all the "poor, miserable sinners, conceived in iniquity and born in sin" ideas of religion, or "dog eat dog," "eat, drink and be merry, for tomorrow we die" credos of modern science and modern social life: "Even if thou wert the greatest of all sinners, thou shalt be able to cross over all sins in the bark of spiritual knowledge. As the natural fire, reduceth fuel to ashes, so does the fire of knowledge reduce all actions (Karma) to ashes."

Its possessor operates as a knower of the Law of Life, and so operating, becomes in time a Master of Life—one whose mere presence even in thought salves a world that knows him not. Living his own eternal Life fully aware that he *is* the One Life, he becomes a beneficent force in Nature. Karma and Nirvana—it is all one to him. He is above and beyond all states, all conditions, though the user of them all. "Of the Sage of self-centered heart, at rest, and free from desires, the simile is recorded, 'as a lamp which is sheltered from the wind flickereth not'."

WHAT PRICE LEADERSHIP?

"All you can do is to prepare the intellect: the impulse toward 'soul culture' must be furnished by the individual."

—From A Mahatma's Letter.

IN these words the Master has indicated the limits of legitimate Theosophical endeavor. Between them the road runs fair and smooth; but sometimes to the ardent these lines seem very narrow and the byways of emotionalism tempt their feet from the straight course.

The yearning to be a spiritual help and comfort to his fellows is natural to one awakened to their need. He sees in another a smoldering spark of aspiration to the heights he too is seeking, and straightway the temptation assails him, unless he be on guard, to try to fan that spark into a blaze, although he risks extinguishing it by his injudicious zeal.

The obverse of the medal of individual responsibility is non-interference in the affairs of others. Many a man who comes to Theosophy assents readily to the proposition that he is master of his own fate, but is slow to grasp the obvious corollary that others are likewise solely responsible for theirs.

Reasoning by analogy from the untiring patience of Nature with all physical growth brings the conviction that soul growth is as little to be hurried. The Great Ones, with their higher patience, await the slow ripening through life after life of the fruit of spiritual development in those who seek Them and aspire to Their state. They may help so far as They legitimately can to maintain favorable conditions for growth, watering the roots and protecting perhaps from frost, but They leave each tree to produce from its own fruit in due season. Not so the enthusiasts who would hasten others' fruiting even at the cost of forcibly engrafting an alien scion upon their native stock.

Even the preparation of the intellect may not safely be hurried, since time is an indispensable factor in thorough assimilation, but the risk of overcrowding the mind is as nothing to the danger of attempting to furnish vicariously the impulse toward "soul culture."

There is no doubt that, from the true flame lighted in the heart of any, others will catch fire when they are ready, but that is a natural process, not directed at specific individuals and quite different from the deliberate effort to gather and lay and light another's kindling for him, however welcome such activity may be to the lazy or incompetent.

A personal following is all too easy to gain, but it is dearly bought. When reason and logic have blocked the channel through which the innate faculty of reverence so long profitlessly poured itself out before the idol of a personal god, it seeks blindly for a new direction for its energy. The one true altar in the heart of each is often overlooked and homage, if not worship, paid to men. There are many prone to let a leader think for them, but he who builds up a blind following does so at peril of his own hard-won progress and can confer on them no benefit commensurate with what they lose.

The ecclesiastical institution of spiritual advisers meets the demand of the kamic nature for a prop, but avails nothing in the strengthening of those who lean. Remove the prop and they are in much the same state as before, plus their share of Karma for acts performed under the influence of someone else, and with lessened power to stand alone and walk upright.

A grave responsibility attaches to directing the steps of another. How can an ordinary man possibly know what someone else, with a background and tendencies which he can very imperfectly visualize, ought to do? To say nothing of the folly of attempting to perform the duty of another, he can not even point it out to him with any assurance. A man is foolhardy and no safe guide who asserts aught about the way ahead unless he has been over it himself and knows with certainty morass from solid ground. Reluctance to proffer advice, or even to give it upon solicitation, naturally increases as the responsibility so assumed is more clearly recognized.

There are those, even in the world of men, whose evident development would invest their pronouncements with weight and authority, but who are unassuming, give no unsought advice, and claim no prerogatives of leadership. Following the true line of all their predecessors, they point to the Teaching which they "only hand on." If such men but raised their personal standard, thousands would rally around it. That they refrain and repudiate the ambition to build up a personal following is prima facie evidence that they are in the right road, albeit how far they have gone can be but matter for conjecture to those who follow.

Many of the failures of organizations in the history of the Theosophical Movement in our day are directly traceable to failure on the part of the individuals who dominated them to heed this warning of the Master and to exercise the self-watchfulness which would have recognized for what they were, their personal wish to lead and wounded vanity, however cunningly disguised as devotion and altruistic work.

Heavy the Karma of the one who leads the blind astray, but we

must pity the blind leader of the blind, much as we may blame him. However unreluctant the incompetent leader to be elevated, the responsibility for the always fatal outcome of setting up a papacy is shared by those who raised him up, whose adulation so intoxicated him that he dared disregard his limitations and attempt to direct the spiritual destinies of his peers.

We shall miss the lesson if we regard the outstanding failures in the history of the Movement as sporadic instances of exceptional perversity. Probably few ever admitted, even to themselves, the willingness to assume the captaincy of other souls which too often their words and acts have bespoken. Let us take warning by their example and be prompt to recognize in ourselves the danger signal of a feeling of condescension toward any human being, the natural expression of which is the assumption of the right to lead and direct. This common human failing is in each if only in germ; it behooves us to look well to our motives and to take heed lest our own attitude provide the appropriate conditions for its sprouting forth.

THE OLDEST RELIGIONS

The oldest religions of the world—exoterically, for the esoteric root or foundation is one—are the Indian, the Mazdean, and the Egyptian. Then comes the Chaldean, the outcome of these—entirely lost to the world now, except in its disfigured Sabeanism as at present rendered by the archaeologists; then, passing over a number of religions . . . , comes the Jewish, esoterically, as in the Kabala, following in the line of Babylonian Magism; exoterically, as in Genesis and the Pentateuch, a collection of allegorical legends. Read by the light of the Zohar, the initial four chapters of Genesis are the fragment of a highly philosophical page in the World's Cosmogony. . . . Left in their symbolical disguise, they are a nursery tale, an ugly thorn in the side of science and logic, an evident effect of Karma. To have let them serve as a prologue to Christianity was a cruel revenge on the part of the Rabbis, who knew better what their Pentateuch meant. It was a silent protest against their spoliation, and the Jews have certainly now the better of their traditional persecutors.—*S.D. I, p. 10-11, Proem.*

ANCIENT LANDMARKS

XIV

CHWANG TZU

LAO TZU is austere and serene; Confucius is the ritualist in life; but now we approach Chwang Tzu—the breaker of idols, the advocate not only of serene but of joyous living. Regarding Lao Tzu as his Master, he practised the austerities of the straight and narrow path of Tao; but unlike his great predecessor he was an active propagandist and labored incessantly to teach so that many may live the higher life.

His title "The True Man of Nan-Hua" shows the deep reverence in which he is held by the Chinese. His writings are known as "The Divine Classic of Nan Hua." Nan Hua was his birth place, and living in the fourth century B. C. he was a contemporary of Mencius. His poet soul gives his writing the graceful touch so pleasing to his students, the touch that produces a sparkling quality of pure joy, nonsensuous, and on contacting it, argument and even reason subside into silence. The wealth of illustrations in innumerable anecdotes and episodes does not make the reiteration of his principles boring but on the contrary it continuously enlightens the varied aspects of those fundamentals. A celebrated commentator of the Second Century, B. C., says, "His teachings were like an overwhelming flood, which spreads at its own sweet will." His thirty-three books are generally classified thus: I to VII the esoteric, VIII to XXII the exoteric, and XXIII to XXXIII miscellaneous. Thus Chwang Tzu is a voluminous writer and where Lao Tzu would speak a terse but telling aphorism, he narrates an anecdote and adorns it with imagery.

A great change came over the world of thought after the passing of Lao Tzu. The influence of the great Buddha was steadily permeating all Asia and Chwang Tzu distinctly shows the impress of this influence on his consciousness. In the period between the death of Lao Tzu and the birth of Chwang Tzu both the Buddha and Sankar Acharya had resuscitated Theosophy, and the echoes of Their teachings unmistakably resound in those of Chwang Tzu; this accounts for the more detailed development of Lao Tzu's teachings and the becoming exoteric of that which was esoteric previously. Because of this, his Tao *appears* different from the Tao of Lao Tzu; but in reality the introduction of the expression Tien Tao, the Divine Way or the Heavenly Way, was formulated by Chwang Tzu as a protest against the degradation in which the Lao Tzu's doctrine of Spontaneity was falling. Some pseudo-Taoists were preaching, and indulging in the belief that lust can be

killed out if gratified, and spontaneity consisted in free indulgence. To emphasize the ethical aspect without discarding the metaphysical, Chwang Tzu spoke of Tien Tao and Tao; but these two like the Macro- and the Micro-Cosmos are related in identity. With this short introduction, we will let Chwang Tzu speak his own words on the different topics of interest to the student of Theosophy.

DEITY AND NATURE:

The ultimate end is the Heavenly Tao. It is manifested in the laws of nature. It is the hidden spring. At the beginning, It was. This, however, is inexplicable. It is unknowable. But from the unknowable we reach the known.

We are embraced in the obliterating unity of the Heavenly Tao. There is perfect adaptation to whatever may eventuate; and so we complete our allotted span. But what is it to be embraced in the obliterating unity of the Heavenly Tao? Take no heed of time, nor right and wrong. But passing into the realm of the Infinite, take your final rest therein.

Knowledge of the great ONE, of the great Negative, of the great Nomenclature, of the great Uniformity, of the great Space, of the great Truth, of the great Law—this is perfection. The great ONE is omnipresent. The great Negative is omnipotent. The great Nomenclature is all-inclusive. The great Uniformity is all-assimilative. The great Space is all-receptive. The great Truth is all-exacting. The great Law is all-binding.

Speech is not mere breath. It is differentiated by meaning. Take away that, and you cannot say whether it is speech or not. Can you even distinguish it from the chirping of young birds? But how can TAO be so obscured that we speak of it as true and false? And how can speech be so obscured that it admits the idea of contraries? How can TAO go away and yet not remain? How can speech exist and yet be impossible?

TAO is obscured by our want of grasp. Speech is obscured by the gloss of this world. Hence the affirmatives and negatives of the Confucian and Mihist Schools, each denying what the other affirmed, and affirming what the other denied. But he who would reconcile affirmative with negative, and negative with affirmative, must do so by the light of nature.

There is nothing which is not objective: there is nothing which is not subjective. But it is impossible to start from the objective. Only from subjective knowledge is it possible to proceed to objective knowledge. Hence it has been said, "The objective emanates from the subjective; the subjective is consequent upon the objective. This is the *Alternation Theory*." Nevertheless, when one is born, the other dies. When one is possible, the other is impossible. When one is affirmative, the other is negative. Which being the case, the true sage rejects all distinctions of this and that. He takes his refuge in the Heavenly Tao, and places himself in subjective relation with all things.

When subjective and objective are both without their correlates, that is the very axis of TAO. And when that axis passes through the centre at which all Infinities converge, positive and negative alike blend into an infinite ONE. Hence it has been said that there is nothing like the light of nature. TAO operates, and given results follow. Things receive names and are what they are. They achieve this by their natural affinity for what they are and their natural antagonism to what they are not. For all things have their own particular constitutions and potentialities. Nothing can exist without these.

To place oneself in subjective relation with externals, without consciousness of their objectivity—this is TAO. But to wear out one's intellect in an obstinate adherence

to the individuality of things, not recognizing the fact that all things are ONE, this is called Three in the Morning. What is Three in the Morning? A keeper of monkeys said with regard to their rations of chestnuts that each monkey was to have three in the morning and four at night. But at this the monkeys were very angry, so the keeper said that they might have four in the morning and three at night, with which arrangement they were all well pleased. The actual number of the chestnuts remained the same, but there was an adaptation to the likes and dislikes of those concerned. Such is the principle of putting oneself into subjective relation with externals. Wherefore the true Sage, while regarding contraries as identical, adapts himself to the laws of Heaven. This is called following two courses at once.

Birth is not a beginning; death is not an end. There is existence without limitation; there is continuity without a starting-point. Existence without limitation is *Space*. Continuity without starting-point is *Time*. There is birth, there is death, there is issuing forth, there is entering in. That through which one passes in and out without seeing its form, that is the Portal of the Heavenly Tao.

This Portal is Non-Existence. All things sprang from Non-Existence. Existence could not make existence existence. It must have proceeded from Non-Existence, and Non-Existence and Nothing are ONE. Herein is the abiding place of the Sage.

Nature is no other than a man's parents. (The term "Nature" stands here as a rendering of *Yin* and *Yang*, the Positive and Negative Principles of Chinese cosmogony, from whose interaction the visible universe results.) If she bid me die quickly, and I demur, then I am an unfilial son. She can do me no wrong. TAO gives me this form, this toil in manhood, this repose in old age, this rest in death. And surely that which is such a kind arbiter of my life is the best arbiter of my death.

Your body is not your own. It is the delegated image of Tao. Your life is not your own. It is the delegated harmony of Tao. Your individuality is not your own. It is the delegated adaptability of Tao. Your posterity is not your own. You move, but know not how. You are at rest, but you know not why. You taste, but know not the cause. These are the operations of Tao's laws. How then should you get TAO so as to have it for your own ?

MAN'S KNOWLEDGE:

A man's knowledge is limited; but it is upon what he does not know that he depends to extend his knowledge to the apprehension of the Heavenly Tao.

A dog is not considered a good dog because he is a good barker. A man is not considered a good man because he is a good talker. How much less in the case of greatness? And if doing great things is not enough to secure greatness, how much less shall it secure virtue? In point of greatness, there is nothing to be compared with the universe. Yet what does the universe seek in order to be great? He who understands greatness in this sense, seeks nothing, loses nothing, rejects nothing, never suffers injury from without. He takes refuge in his own inexhaustibility. He finds safety in accordance with his nature. This is the essence of true greatness.

Great knowledge embraces the whole: small knowledge, a part only. Great speech is universal: small speech is particular.

The best language is that which is not spoken, the best form of action is that which is without deeds. Spread out your knowledge and it will be found to be shallow.

Now the transmission of messages of good- or ill-will is the hardest thing possible. Messages of good-will are sure to be overdone with fine phrases; messages of ill-will with harsh ones. In each case the result is exaggeration, and a consequent failure to carry conviction, for which the envoy suffers. Therefore it was said, "Confine yourself to simple statements of fact, shorn of all superfluous expression of feeling, and your risk will be small."

Small knowledge has not the compass of great knowledge any more than a short year has the length of a long year. How can we tell that this is so? The mushroom of a morning knows not the alternation of day and night. The chrysalis knows not the alternation of spring and autumn. Theirs are short years.

You don't ask a blind man's opinion of a picture, nor do you invite a deaf man to a concert. And blindness and deafness are not physical only. There is blindness and deafness of the mind.

You cannot speak of ocean to a well-frog, the creature of a narrower sphere. You cannot speak of ice to a summer insect, the creature of a season. You cannot speak of Tao to a pedagogue: his scope is too restricted. But now that you have emerged from your narrow sphere and have seen the great ocean, you know your own insignificance, and I can speak to you of great principles.

ADEPTS:

The man of complete virtue remains blankly passive as regards what goes on around him. He is as originally by nature, and his knowledge extends to the supernatural. Thus, his virtue expands his heart, which goes forth to all who come to take refuge therein. Without TAO, form cannot be endued with life. Without virtue, life cannot be endued with intelligence. To preserve one's form, live out one's life, establish one's virtue, and realize TAO—is not this complete virtue? Issuing forth spontaneously, moving without premeditation, all things following in his wake—such is the man of complete virtue! He can see where all is dark. He can hear where all is still. In the darkness he alone can see light. In the stillness he alone can detect harmony. He can sink to the lowest depths of materialism. To the highest heights of spirituality he can soar. This because he stands in due relation to all things. Though a mere abstraction, he can minister to their wants, and ever and anon receive them into rest—the great, the small, the long, the short, for ever without end.

The man of perfect virtue, in repose has no thoughts, in action no anxiety. He recognizes no right, nor wrong, nor good, nor bad. Within the Four Seas, when all profit—that is his pleasure; when all share—that is his repose. Men cling to him as children who have lost their mothers; they rally round him as wayfarers who have missed their road. He has wealth and to spare, but he knows not whence it comes. He has food and drink more than sufficient, but knows not who provides it. Such is a man of virtue.

The birth of the Sage is the will of the Heavenly Tao; his death is but a modification of existence. In repose, he shares the passivity of the *Yin;* in action, the energy of the *Yang*. He will have nothing to do with happiness, and so has nothing to do with misfortune. He must be urged ere he will move. He must be compelled ere he will arise. Ignoring the future and the past, he resigns himself to the laws of Tao. Therefore no calamity comes upon him, nothing injures him, no man is against him, no spirit punishes him. He floats through life to rest in death. He has no anxieties; he makes no plans. His honor does not make him illustrious. His good faith reflects no credit upon himself. His sleep is dreamless, his awaking without pain. His spirituality is pure, and his soul vigorous. Thus unconditioned and in repose he is a partaker of the virtue of Tao. Sorrow and happiness are the heresies of virtue; joy and anger lead astray from TAO; love and hate cause the loss of virtue. The heart unconscious of sorrow and happiness, that is perfect virtue. ONE, without change, that is perfect repose. Without any obstruction, that is the perfection of the unconditioned. Holding no relations with the external world, that is perfection of the negative state. Without blemish of any kind, that is the perfection of purity.

The sea does not reject the streams which flow eastward into it. Therefore it is immeasurably great. The true Sage folds the universe in his bosom.

YOUTH-COMPANIONS

"It is the Master's work to preserve the true philosophy, but the help of the companions is needed to rediscover and promulgate it."

MORGAN Roberts woke one morning with a strong, yet undefinable feeling of needing to remember something. So he began to think about all he had done the day before—nothing there forgotten. He went on to look ahead at the day beginning—all seemed of the usual order. Curious! It was not until he had to date his composition and found himself writing down March 21, 1926—erasing the last figure for a 7—that a light on the morning's vague suggestion dawned on him.

"Now, I know!" said he to himself. "This is his day—the death-day of W. Q. Judge. And I vowed last year that if a year went by and I still remembered my dream, I would write it down in my diary for a true dream."

When Morgan reached home that afternoon, he went straight to his room, and after sitting quietly for a few moments to think, began to write, his very brows intent. Some day, perchance, his little grandson, or his granddaughter, may find that shabby brown diary, and wonder—could *that* be Grandfather's writing, and what sort of lad *was* it that penned these lines:

It was Dick Holmes invited me to go, because I had told him I never went to church. Everybody in the neighborhood was crowding to the churches that Sunday—except Dick and me, I guess. I met him at the corner just waiting for the downtown car, and he was fairly excited when I told him sure, I'd go with him to the Theosophy School. He said anybody could come, without being assigned to a class today, as this was a "Get-together" meeting.

The lecture-hall was full of people, young and old, while on the platform-table, between two vases of yellowest daffodils, stood the transparency picture of a man they called W. Q. Judge. They said he had died just thirty years ago this day—the 21st of March, which is always the real Nature "Easter."

I don't so much remember all that was said of this Mr. Judge, but as the boys and girls read the things he wrote, I could tell for myself that he must have been a very great Theosophist; well, anyway, he must have been a very great man. And I thought how strange it was that people should observe his death-day instead of his birthday.

I sat where I looked at the picture very naturally and easily, and soon it seemed as if those eyes smiled at me! I looked around, and it

came to me that the others did not see this. Yet, they talked as if this man were still a living force, or being. Perhaps I was mistaken. Perhaps there was something about what the others felt that was playing tricks with me. I had heard of such things. And then I looked again. Yes, the eyes *were* smiling at me, and one of them actually winked. "Gee!" I said to myself, and I would not look again, but it seemed as if something had hit me. All else of the meeting that penetrated my consciousness was a voice saying, "O, holder of the flame"—and very soon we were on the car going home again.

Dick, I think, was a little troubled that I was so quiet about the meeting, but brightened up when I said I thought I'd come again next Sunday. And I did—in fact, kept going till the summer-time. Then, we went east and moved here, too far away to go again to Theosophy School. Just the same, I can never forget the great ideas I found there, and, I guess, without trying to remember, I'm never going to forget that 21st of March. It was that night I had a dream—so real, so different from any other dream I ever had, that I shall never tell it, except to my diary. And some 21st of March, maybe I shall know what it all meant . . . . . .

I seemed to be going through long narrow passages. When I reached what looked like the end of one, there was always a door leading into another passage, until, finally, the last door brought me out into a vast, light, lofty room. It must have been an architect's office, for many were busy at long tables, and as I looked, I saw Dick at work there. Just as I caught sight of him, a man standing beside him turned and came toward me, smiling. His face was that of the transparency, only more radiant—like the spirit of light, rather than just sunlight. He was so wonderful that I had no wish to speak, and yet I felt not strange with him. I felt at home. At last I said, "Are you Mr. Judge?" He only nodded. "Do you know me?" Again he nodded. "That is Dick, isn't it?" "Oh yes," he answered. "Dick is one of my boys." "And what is he doing?" "Don't you see? He is working on the plans —the plans of the New Republic." My heart surged, and I said, "I'd like to do that, too!"

Slowly he smiled, and spoke. "Why not? I gave you the sign. You've been one of my boys for a long time, Morgan." As he said that, it seemed as if his very strength and tenderness enveloped me. And next I knew—I was awake.

Oh, I wonder.

EVERY DAY OCCULTISM

THE BHAGAVAD-GITA deals with the "House of Life" which every Spiritual being is continually engaged in building for himself throughout that vast period we call a Manvantara, or cycle of evolution. It is a many-storied structure, from whatever point of view regarded, since it can only reach perfection when the individual has embodied in himself the whole of Nature: when macrocosm and microcosm have "re-become One." "Nature," in all her kingdoms, is continually presenting before our eyes the spectacle of evolution in all its stages. Each kingdom, and each being in all the kingdoms, represents at every instant this work of construction and reconstruction—the immortal present in the midst of the transitory. We are preoccupied with the transitions and so do not look for the Dweller within the army of forms; cannot see His transit from form to form, from kingdom to kingdom; hence we "believe" in immortality, but see only birth, change, death. The real "conflict between science and religion" is in ourselves: the unending effort to reconcile our faith in immortality with the fact of mortal existence. But when it is recognized that both the mortal and the immortal are phases or aspects of ourselves, our real education begins in earnest. The moment we postulate "evolution" as a fact in Nature, and look at Life from that point of view, we cannot deny its universal prevalence, and must go behind the "fact" to the Law. If we regard facts as "physical" and "law" as metaphysical, then we have before us the Universe in a dual presentment—*not* two universes. No one can imagine Law as having had a beginning, or as subject to dissolution, or as *subject* to "change." Here is the "immortal" in Nature and in ourselves. On the other hand, no one can imagine "matter" or "mind" as *not* subject to change. One whose sight is fixed on ideas or bodies would be blind to the operation of law, and one who tried to understand the nature of imperishable law by a study of forms, physical or metaphysical, would as certainly be, if not blind, trying to see in the dark—an impossible task. The riddle of existence must remain a riddle to both—and this is precisely the evolutionary status of all those whose Devotion is fixed on some form of "religion" or some form of "science."

Arjuna of the *Gita* pictures the man who has failed, and knows that he has failed, to solve the problem of Life from the bases provided by religion and science—the "Yoga" and "Sankhya" doctrines, no matter by what terms designated. But that "failure" is, from the standpoint of Krishna, the right precursor to real progress, to a step in advance on the evolutionary Path for his disciple. So he counsels Arjuna not to

give up to the reactionary impulse of nature, but to go on fighting, whether he wins or loses in the struggle for existence, even if his religion and his science are a failure. And when Arjuna wants to know how a man *can* go on fighting with nothing left worth fighting for, Krishna introduces him to the doctrine of the *One* Spirit in the Universe—to "Unity" in the midst of the "Duality" of Karma or "action," that is, "existence."

"God" *in* nature and in man, the "trinity in unity," the "One in three and the Three in One," is given as the true Key to the Mysteries. "Religion" tends constantly to separate God from man and Nature; "science" tends as constantly to separate Man and nature from God. Both are "fixed ideas" and, since there is nothing "fixed" but the Spirit which—

> "Runs through all time, extends through
> all extent,
> Lives undivided, operates unspent,"

—it follows that all fixed ideas are but partial and so erroneous perceptions, no matter how venerated and sanctified, and are subject to dissolution. Arjuna has to go behind both religion and science, has to "rise above them," has to "retreat" to the inviolable altar of his own inmost being before he can "see" what Krishna means. Although religion and science are but "maya," or "snares of delusion," there is, nevertheless, some Truth in them, both theoretically and practically, for the Spirit is absent from nothing, not even from the false or erroneous—and it is the presence of Truth or the "Spirit" which makes "no effort wasted"—not the fixed ideas of the devotee.

Arjuna wants the Key delivered into his hands "right away" by Krishna, for, like ourselves, he is still affected by the race mind, and so thinks that Krishna can do for him what both religion and science have failed to do. He demands of Krishna:

> ". . . choose one method amongst them by which I may obtain happiness, and explain it unto me."

This is none other than the personal god idea which, under one mask or another is the real enemy of mankind, its "Dweller of the threshold." Parents as well as children are affected by it, for the children expect to be "provided for" by their parents, and parental affection stimulates us all to "do for" our children and "plan out" for them their "future." Teachers and pupils in school are affected by it; adults in every walk of life are under its sway. All of us are busily engaged in one way or another in telling or in being told "what to do," in this, that, and the other condition. But it is in religion and science as the house of life handed down from generation to generation that the hold of the personal god idea reigns supreme and unquestioned as oracle of

conduct. It is the notion of Authority substituted for that of Law: the assumption that some other Being can know for us, can think for us, can choose for us, or that we can perform these functions for others. To take either pole of this pernicious doctrine is in fact to deny Evolution, is to make of man and of nature a "creature" and a "creation"—whether of "God" or of "Matter." The very idea of evolution implies the power to perceive, to act, to know, to choose, for one's Self as the basic element of all progression.

To cease to be the creature of circumstances, the follower of any Being or any Doctrine—this is quite another matter than merely to go from one Authority to another, from one "Teacher" or "Teaching" to another. It means to discard once and for all the *idea* of Rulership in any form or in any guise; to emancipate one's Self from *subjection* to any Power soever but one's own Will and, equally, to emancipate one's Self from its opposite, the idea that we have any "call" or "mission" or "right" or "duty" to control the Will of any other being than our Self. It means the assertion of one's own Divinity, to become one's own Creator, Preserver, Destroyer, Regenerator. How else is anyone to fulfil the injunction, "Man, know *thyself?*" How else is there to be *Spiritual* evolution?

So Krishna neither chooses for Arjuna nor explains to him, in the sense Arjuna desired and that we all demand of our Teacher. On the contrary, Krishna proceeds simply to present again the metaphysical facts. Beyond selfishness and unselfishness lies "selflessness in action." Beyond religion and science, with all their rules and practices, lies the unrestricted domain of Free Will and Liberty of Thought, in which the Soul, having asserted its own divinity, accepts of itself and for itself the unlimited Responsibility for all the consequences which may ensue from its own conduct. This is pointed out as Krishna's own reason for living, for moving among men, for being in the chariot with Arjuna, for his own "indifference as to those doctrines which are already taught or which are yet to be taught." To live life for Life's sake is to be a God on one's own account, and of necessity to become participant in the Divine usufruct of all Life. Until this position is assumed by the candidate, and *acted on*, he *is* but the creature of circumstances, not their Master. His is but a slave's task in life, because he will only assume a slave's place in nature. If he aspires to the Kingly Knowledge he must act on the knowledge he already has, be it much or little, and willingly accept the consequences of his ignorance. This is the only "right performance of action"—the business of life.

We can imagine Arjuna trembling in the balance before such audacity as Krishna's which proposes as the way out of his difficulties that instead of acting like a man Arjuna shall henceforth act like a

God, which includes *all* actions. And when Krishna propounds this as the true concept of "duty" or "devotion," no wonder Arjuna asks his next question. If our duty is to "mind our own business" and let all others mind theirs, then we have been all along guilty of the most heinous of crimes against nature, while thinking we were doing our duty, and have committed innumerable offenses against the good Law. What "Yoga" has "propelled" us? What "secret force" has "constrained us," *against* our Will, against the very Law of our own immortal Being?

> "It is lust which instigates him. It is passion. By this—the constant enemy of the wise man—is discriminative knowledge surrounded."

Krishna's whole reply to Arjuna's question in the Third chapter is a discourse on "human nature," *i. e.*, the false conception that evolution is ended and over with, whereas, in point of Spiritual fact it only *begins* with human nature. It is only Man who "sees the Self"—who is Self-conscious. Although science and religion will admit, as would any man, saint or sinner, educated or ignorant, that Self-consciousness is the highest form of life, of matter, of intelligence, it no more occurs to us than it did to Arjuna that Self-consciousness may be employed as *the* "instrument of Perception." We employ our bodies, our senses, our minds, to gain knowledge, *i. e.*, *experience* of Life, but seldom do we reflect that if mere experience could give us Wisdom we had all long since become Krishnas ourselves, for every man has been through every kind of experience countless times—and all our understanding of Life is embodied in the two words "religion" and "science," which we have found out to be a failure. If Wisdom is a term properly to designate what is to be gained by experience, then the two represent the two poles of Evolution. Body, senses, mind—these are "instruments of action," whether the "action"—or Karma—is physical, sensuous (astral), or mental (psychic). None of them, being but "principles" or "agents of action," is or can be the Perceiver, the real Being, the Higher Self.

"The Soul *is* the Perceiver." This is not a mere phrase, but the Eternal Verity. Not knowing this, and since Unity is the *fact*, the "sense of Self" can no more stand alone than anything else in Life. We *have* to identify Self with "something" and in our ignorance identify Self with some of its instruments—our virtues or vices, our success or failure, our "creator" or some "creation." This false sense of Self it is, which is the great Maya, the "great illusion" called "human nature." There remains when all other attachments fail or fall, the One Reality, the identity of the Soul with the SELF, of the Life in our form with the Life in all forms.

Up to this point in Spiritual evolution the "Three Qualities of Nature" (the three Kingdoms of Elementals) have *embodied us*. The

point of view reversed—and we are no longer "incarnated;" we are "emancipated from the *bonds* of conditioned existence;" we are in "Matter" but not of it; we have found the Path. Now it is for us to make ourselves ready to tread it.

How shall that be done? How shall we use the Key now in our hands? Krishna's reply gives the *true* Yoga. "At the very outset" we are to *restrain our senses*. We are to use our eyes to see, our ears to hear, our minds to cogitate, our own duty. If any man thinks this is "easy;" that he is already doing this, let him employ his *self*-perception for ten minutes. He will find his "senses and organs" and his other "faculties" have been "devoted" almost entirely to matters that are "none of his business." Those who really desire a rule of conduct, a "Yoga practice," for every-day-occultism may find it ready to hand in Krishna's reply to Arjuna's query as to the "secret force" which "propels a man to commit offenses." To be ruled by the senses is to make the Higher Self the slave of the Lower. To rule *them* is to make the Lower Self (human nature) the servant of the Higher. We are to begin the battle by keeping body, senses and mind fully engaged in "the *right* performance of action"—attending to our own affairs, doing our own duty.

The Lotus Symbol

The Lotus, or Padma, is, moreover, a very ancient and favourite simile for the Kosmos itself, and also for man. The popular reasons given are, firstly, the fact just mentioned, that the Lotus-seed contains within itself a perfect miniature of the future plant, which typifies the fact that the spiritual prototypes of all things exist in the immaterial world before those things become materialised on Earth. Secondly, the fact that the Lotus plant grows up through the water, having its root in the Ilus, or mud, and spreading its flower in the air above. The Lotus thus typifies the life of man and also that of the Kosmos; for the Secret Doctrine teaches that the elements of both are the same, and that both are developing in the same direction. The root of the Lotus sunk in the mud represents material life, the stalk passing up through the water typifies existence in the astral world, and the flower floating on the water and opening to the sky is emblematical of spiritual being. —*S. D. I, pp. 57-8.*

SYMBOLISM

The great archaic system known from prehistoric ages as the Sacred Wisdom Science, one that is contained and can be traced in every old as well as in every new religion, had, and still has, its universal language, the language of the Hierophants, which has seven "dialects," so to speak, each referring, and being especially appropriated, to one of the seven mysteries of Nature. Each had its own symbolism. Nature could thus be either read in its fulness, or viewed from one of its special aspects.

—*Secret Doctrine,* I, 310.

H. P. BLAVATSKY'S *Secret Doctrine* reiterates the importance of the study of the science of symbols. Symbolism is the language of the Soul, the one universal language, transcending all limitations of sex, caste, creed, color, and race. Like the babe, the soul has its period of infancy during which it cannot understand nor express the language of its own native land. Hearing its elders speak, the soul learns symbol after symbol—first by mere rote, then gradually it learns to read ideographs, to draw emblems, and to understand logograms.

Just as all languages are founded on sound-forms, so also the different types of symbols—allegorical, emblematical, hieroglyphical, mythical, parabolical—are based on the soul-sounds which make up the Archaic Esoteric Science. The soul in learning and expressing its own language often blunders; so we have grey-magic, or half-true symbols. There are also corrupters of soul-language who invent abuses, such as curses. Only black magicians, or potential ones, deliberately use soul-words, spiritual symbols, for base, destructive purposes, in crass selfishness. The same words may be used to bless as to blaspheme, in temples and by church-goers; out of the same language come curses, and words as compassionaters.

Symbols are a manifested sound-scale; words are sound-forms. Soul-symbols make the basic language in which all truths of soul-knowledge find complete expression. The real Secret Doctrine is a volume of Idea-Forms, the result of contemplation, of union (yoga) with the processes of Divine Mind. Those great of soul whose attention was fixed on eternal verities wrote the Book of Dhyan, or Dzyan, the primeval and everlasting source of all true instruction. The Book of Nature was read with one-pointed attention and translated in Archaic Symbols of sound, number, and color —the three combining to become a form. Vowels and consonants, odd and even numbers, white and black shades are the Spirit-Matter, Purusha-Prakriti, working respectively in sound, number, and color.

Sounds, numbers, colors are formless, *arupa;* the forms-*rupas,* which their combined action produce are archetypal. There is the birth of *Nama-Name.* Individualities with Name and Form begin to function on the fourth, the middle plane, unfolding the powers of sound, of number, and of color inherent in them, and thus ultimately come into being the objects of the material universe. Force-forms, pure, creative and radiant—they are designated Devas, Dhyan Chohans, Archangels, Gods, Patriarchs, whose very names are Powers. The life-story of these Power-Names is the Esoteric Wisdom Religion. Theosophy is Wisdom about these Gods, whose Form is material fashioned out of the essence of sounds, colors, and numbers, the forces of life, or consciousness. These God-Forms are Lives, divine and pure, at the apex of evolution, and collectively the One Life, or Deity. Every entity in the universe is a God-Form on the plane of subjectivity, while in the objective world but a composite reflection of that form, its forces and powers.

At the present stage of evolution the human race has reached the condition symbolized in the building of the Tower of Babel. A confusion of noises is heard, and knowledge is unreal because an untrue evaluation of the Archaic Symbols passes current. Theologies have been the first great offenders in anthropomorphizing Divine and Impersonal symbols; Science followed by materializing them; the *hoi polloi* have carnalized them. Our present-day knowledge deals only with a universe of objects, and understanding is sought only of things sensed. Our senses are the primary, basic source of instruction, the mind itself being used almost solely in relation to impressions received and the sensations which they cause. Deductions thus drawn and subsequent conclusions arrived at prove false with the advent of a new sense-impression, or because of the irreconcilable nature of the deductions themselves.

The knowledge of objects is the knowledge of particulars detached from their universal aspect. The study of the physical body only cannot unveil the hidden forces and temperament of a single personality, any more than the examination of a single personality could tell the long life-story of the Ego whose present masque it is. The Ego is but the womb of innumerable personalities all of which we could come to know, for in every sense knowledge of the universals leads to unmistakable and infallible knowledge of all particulars. Archaic and esoteric symbols are the symbols of universal ideas.

To some extent, it is admitted that even the esoteric teaching is allegorical. To make the teaching comprehensible to the average mind, re-

quires the use of symbols cast in an intelligible form. Hence the allegorical and semi-mythical narratives in the exoteric, and the (only) *semi*-metaphysical and objective representations in the esoteric teachings. For the purely and transcendentally spiritual conceptions are adapted only to the perceptions of those who "see without eyes, hear without ears, and sense without organs," according to the graphic expression of the Commentary. (*S.D.*, II, 81.)

The ancients knew these powers so well, that, while concealing their true nature under various allegories, for the benefit (or to the detriment) of the uneducated rabble, they never departed from the multiple object in view while inverting them. They contrived to throw a thick veil over the nucleus of truth concealed by the symbol, but they ever tried to preserve the latter as a *record* for future generations, sufficiently transparent to allow their wise men to discern that truth behind the fabulous form of the glyph or allegory. (*S.D.*, I, 466.)

There is more wisdom concealed under the exoteric *fables* of Purânas and Bible than in all the exoteric *facts* and science in the literature of the world, and more OCCULT true Science, than there is of exact knowledge in all the academies. Or, in plainer and stronger language, there is as much esoteric wisdom in some portions of the *exoteric* Purânas and Pentateuch, as there is of nonsense and of designed childish fancy in it, when read only in the dead-letter murderous interpretations of great dogmatic religions, and especially of sects. (*S.D.*, I, 336.)

The *Secret Doctrine* points out many a misconceived symbol, and "correcting the unavoidable exaggerations of popular fancy, gives the facts as they are recorded in the Archaic symbols." (*S.D.*, II, 96.) Further, H.P.B.'s teaching is that "every symbol must yield three fundamental truths and four implied ones, otherwise the symbol is false." The clue to the study of symbols is given in the following:

> The comprehension of the Occult Doctrine is based on that of the seven sciences; which sciences find their expression in the seven different applications of the secret records to the exoteric texts. Thus we have to deal with modes of thought on seven entirely different planes of Ideality. Every text relates to, and has to be rendered from, one of the following standpoints—
>
> 1. The Realistic plane of thought;
> 2. The Idealistic;
> 3. The purely Divine or Spiritual. (*S.D.*, II, 335.)

The student is advised to commence with the symbols of cosmic and universal facts ere going to those of human evolution and the world of particulars. Anthropogenensis is especially difficult to understand without some preparatory acquaintance with metaphysical symbols. The student must needs begin with universals, if he would not get lost in the heterogeneous processes of learning. He has to master what he is taught, and at the same time, a certain detachment from the very teachings is necessary, that he may know what is good and necessary for *himself* to *at*tach, or apply.

"SAID I TO MYSELF ...!"

"TO be 'upset' because matters do not turn out as you anticipate, is to *cultivate* a turbulent life."

"Considered as labor alone, everything is hard work. You will have to look at it differently if you expect ever to drop the 'grind' idea. The key to finding any job not irksome is to consider *why* you have it. Discover that key, and give it a turn!"

"So long as praise can afford you that little inner 'tickle,' so long will blame, deserved or otherwise, arouse your resentment."

"To be able to repeat portions of the teachings word for word, is not to *know* them. But it may be an aid to such knowing. How else can you brood over and apply them *accurately?*"

"No work is 'menial,' unless you so qualify it. All true work for Theosophy is *Masters'* work."

"If you would speak loud enough for others to hear you, and enunciate clearly so that, upon hearing, others could understand, you would show more respect for them and for Theosophy—and make one cause less for irritation in an aggravating and hard-pushed world!"

"Serving those you love may be 'service' in their eyes, but to you it is merely a delight. Genuine service has nothing to do with likes or dislikes."

"'Tis said that a wise man has no *personal* possessions. How wise can I expect to be rated when my own things seem to me so superior—and when I talk so much about them?"

"You were so interested that you were 'natural,' and your naturalness disturbed others. You 'meant all right?' Certainly. But when are you going to begin to control those involuntary impulses? You will appear crass and selfish, without knowing it, until you do."

"A few of the right words are better than many—even of the right ones. The 'other fellow' can lay hold of a *few*. Why 'spill' all—or *any*, for that matter?"

"That question you answered on the rebound was really not 'answered' at all. Had you repeated the question itself, and *then* essayed to answer, you would have been more calm and deliberate —and *Buddhi* would have had a chance."

"If you *feel* contempt, you are certain to show it. Whence all this remarkable superiority, anyway? Were it genuine, you never would feel it."

"A locomotive makes steam as it goes along. You might do the

same with your own energy, if you *felt* that way. Exhaustion comes from self-restricted motion, not from *free* motion."

"When you become 'necessary' to a work, it will no longer be a true work. Everybody dies sooner or later, yet the world wags on quite nonchalantly. Meantime your best is needed, until a better 'best' turns up."

"Today you are depressed; yesterday you were merry; tomorrow . . . ? Yet the exterior environment is ever the same, as is also the Pilgrim who is viewing it. Now that you see where the oscillation is, you will know better than to let yourself 'wobble' with it!"

"Why should you feel so sure that your way is the *only* way? Plenty of clever minds and true hearts besides your own. Why not let the work harvest them all?"

"You are 'astounded' that anybody could possibly have such 'crude' ideas? Look back and see what your own were before you began to study Theosophy. It may also prove wholesome to re-examine your present stock!"

"So long as you hurry, you will have a hurried life. 'Hurry' rhymes with 'worry,' 'flurry,' and other symbols of disturbance. There isn't any hurry; it has no existence—outside yourself."

"Because you did a foolish thing, it by no means follows that you are a fool. If you *were* one, you could not recognize your folly. Now that you do, you can learn something from it."

THE ETERNAL PILGRIM

Starting upon the long journey immaculate; descending more and more into sinful matter, and having connected himself with every atom in manifested *Space*—the *Pilgrim*, having struggled through and suffered in every form of life and being, is only at the bottom of the valley of matter, and half through his cycle, when he has identified himself with collective Humanity. This, *he has made in his own image*. In order to progress upwards and homewards, the "God" has now to ascend the weary uphill path of the Golgotha of Life. It is the martyrdom of self-conscious existence.—*S. D. I, p. 268.*

ANSWERS FROM "THE FORUM"

Nature of Imagination*

Question—What is Imagination, and what are its limits? Often I see mental pictures of myself and others, acting, talking, etc. Sometimes these pictures are realized, sometimes not. Where is one to draw the line?

Answer—In my opinion *imagination* is exactly what it imports on its face, that is, the *image-making power* possessed surely by man, and inferred in brute creation. It was so defined by the ancient occultists and by the hermetic philosophers. But nowadays it is given a low place generally, yet has been raised to slightly greater eminence by the Metaphysical Healers who have stumbled unknowingly on a great law. That which is often called *imagination* is, in fact, only fancy, or the idle creation of images whose tenure of life is short. But conscious exercise of this power raised to its highest degree is one of the necessities of occult art, for no occult feat can be performed without it. Experiments in mesmerism for a century, and lately those in hypnotism, show that each person has the power to create an image about himself which is perfectly objective to the inner senses of the seer. This creation is done by the use of imagination solely. If the image be indefinite, owing to the imagination not working strongly, the seer or subject will only see indefiniteness, because the subjective picture was badly constructed. But the constructor, poor or good, was the imagination. The Indian fakir makes you see the snake or other object—though you have all your senses—because through centuries of heredity and years of training his imagination has been put into such order that it sees before it the form so vividly that you perceive, as you suppose, an objective reality when none in fact exists. And turning to the letters from Adepts to Mr. Sinnett, we find them saying that in order to precipitate a note they must see (in imagination) each and every letter complete and unwavering before they can precipitate the material elements through that matrix upon the paper. So not only have we the testimony of all the mystics, but also that of those Adepts who in later days have shown those things to some.

As to drawing the line for the questioner. That can hardly be done. For if he is a clairvoyant partial or wholly, then he sometimes sees the pictures of what we improperly call the future. For there is no future; it is all now. In such seeing he does not use imagination. But where vain day-dreams interpose, then he is either using his fancy, or is bringing forgotten combinations of thought, or is being influenced for the

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moment by the fleeting thoughts of another. Jno. Geo. Gichtel once saw come out from heaven the hand of a widow who desired to marry him, and then a voice saying, "You must have her." He knew then that his stray thought and imagination had momentarily thrown a picture before his inner sense. That had but little to do with his imagination.—*W. Q. J.*

REINCARNATING TOGETHER*

Question—I often read the assertion that we come back to earth with our former friends and companions, and that this is a reason for having only agreeable relations with all we meet, because otherwise they might retaliate and harm us. Do all people who are on earth at one time come back together?

Answer—In answering this question every department of Occultism as well as all fundamental theosophical doctrines has to be kept in view: how, then, clearly and succinctly reply in these short papers? To the Adepts we must turn, because science and records are dumb, with the question about the number of times the Monads now in human bodies have reincarnated and since when have new Monads ceased arriving into the human stage? For if there is a definite number to the Monads, and if Monads in our human stage have ceased coming in or arriving at that stage some ages since, then the question is not so easily disposed of as would appear, by references to the resemblance between cold coffee and Karma. Karma is subtle, ceaseless, relentless, and not subject to cooling; cold coffee is something so entirely different that even for illustration it is of no utility. Quoting the Adepts, H. P. B. writes in *Secret Doctrine*—just as anyone might expect from the use of reason—that the number of Monads is definite in this system of worlds, and, secondly, that the door to the human kingdom has been closed for many thousands of years, that is, at the middle of the Fourth round. Hence the reincarnating human Egos have all met now over and over again with the certainty with every century of all meeting each other more and still more times. There is no escape. The door being closed and the human Egos having been numbered since the middle of the Fourth round, they meet with increasing frequency because no new acquaintances can come forward from either lower kingdoms or other spheres. This therefore establishes the probability of encounter-

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ing at almost every turn Egos whom we have been with before in lives on earth.

The Editor assumes that time will use up the Karmic effects of our acts. Time has no such effect *per se* (as it has on cold coffee); the Karma will not act until the time comes when the Egos connected with it meet in life; until then it is inactive. For this reason the man you abused 10,000 years ago will react upon you when you and he meet, and this meeting will happen, for action and reaction will draw you into reincarnation together. Nor can I understand why the Editor also assumes the likelihood of enmities not being carried over while he thinks likes and affections are. There seems no difference to me between these two—likes and dislikes—as to the carrying over. It is true he used his words in respect to "coming back together"; but any person whom we meet, intimately or casually, in family or out of it, has "come back" to reincarnation with us. And from my knowledge of human nature the conclusion is forced on me that enmity has the stronger hold on man, and the presumption is enormous when we observe such an enmity as that described—exceptionally strong—that its roots lie in another life.

There is no safe ground in calculations about Devachan and rebirth based upon the times when people die after or before one another, because each rebirth has power to so immensely alter the forces that A. who died 200 years before B., a friend of two lives back, may emerge into rebirth exactly with B. in time, because of the effects and causes produced and generated by B. in the intervening lives. And so on indefinitely. They may swing off again and be separated for many, many lives. If it were all an iron-bound rule and dependent on man's free will and mental action, it would be easy to calculate. But as it depends on his mental action, and as each rebirth throws the Ego into the line of probability of meeting one who will alter his course of thought, no one can safely say when they will meet again any Ego they have ever met before.

Every inimical and uncharitable thought makes for disunion, and every opposite one for harmony. The skandhas are full of all the impressions we received; those skandhas wait and are ours again when we emerge from Devachan. If we meet those Egos who are related to our good or evil, charitable or uncharitable thoughts, the force acts at once—not before—and unless the man we injured, condemned, or filled with anger meets us in next life or the one after, or whenever, we have to await his return with us (and that does not mean in family, it means wherever he can act on us) before we can tell whether he will repay in kind. If he has not become a saint meanwhile, he will at once be the cause of our hurt for hurt received, of benefit for benefit. These laws

act through us with automatic regularity until we know them and bring up counteractions. And the value of it all is, that we know if we treat all men now with unfailing charity and love we are wiping off old scores clean and making no new sorrows; but if we will condemn, punish, resent, in short, consider ourselves Karmic agents without knowing the meaning of that term, we are sowing dragons' teeth, we only are planting cause for future sorrow.—*W. Q. J.*

"THE MOMENT OF CHOICE"*

Question—In reading "Esoteric Buddhism" I was much struck with what was said in the chapter entitled "The Progress of Humanity" about the sort of Rubicon in the middle of the 5th Round, beyond which point no entity can go unless he has previously reached a certain definite degree of spiritual development, all not reaching this degree of evolution becoming unconscious until the next Planetary Manvantara. I remember nothing in H.P.B.'s writings to confirm this statement, yet it is very positive and clear. Is it one of the points, like the "Eighth Sphere", where Mr. Sinnett drew upon his imagination, making wrong deductions from true but insufficient premises?

Answer—This is not one of the points in which Mr. Sinnett erred. All through the *Secret Doctrine* this is taught, though not perhaps so definitely. The race as yet has not fully evolved Manas —the 5th principle—and will not until next round. For that reason it cannot, as a race, make a fully intelligent choice. But each man's life now is important, inasmuch as in it he is either sowing seeds of weeds or wheat. If weeds, they may grow so as to choke all the rest; if wheat, then when the time for the great reaping comes he will be able to choose right. Those who deliberately in the 5th round make a choice for evil will be annihilated as far as their souls are concerned; those who drift along and never choose right or wrong, but are whirled off to the indifferent side, will go into that state Mr. Sinnett describes until the next Manvantara, while the consciously wicked who deliberately choose wrong will have no place whatever. In a smaller degree it is the same for each man in every life or series of lives; for we are setting up tendencies in one direction or the other, and thus in the end compel ourselves to make very disagreeable choices for next life. And man's little life is a copy in miniature of the greater life included under the word *Manvantara.* If the system in respect to the human Ego is understood the cosmic system can be grasped, as it is the same, only enlarged. —*W.Q.J.*

* *The Theosophical Forum,* March, 1893.

ON THE LOOKOUT

"Mind Reading"

An interesting article regarding the mind-reader "Dunninger," whose powers appear inexplicable to the correspondent, appeared in the *Washington Post*, October 24, 1926. The resources of the practitioner of legerdemain being greater than understood by the lay mind, one might not be inclined to consider "Dunninger" as possessed of any abnormal power, were it not that he has been admitted to be a puzzle by the Editors of *Science and Invention*, who are inimical to any theories other than the materialistic. There are, as it happens, a considerable number of individuals having well trained "mind-reading" powers, which, though on a rather low plane, are nevertheless real: manifestations of the present transitional period in psychological development foretold by H. P. Blavatsky.

With the recent death of Houdini there passed a man who was probably as great a master of the physical body, and to a large degree of physical mechanism in general, as ever lived. There have been and are others, yogis, etc., having greater powers over matter and over the body, *but not as body nor as matter*. Houdini's death without doubt was received with a sign of relief by most "mediums," who find themselves thus disburdened of their most formidable enemy. So remarkable were Houdini's feats that many "mediums," who otherwise certainly have no cause to praise or admire him, cannot be convinced that he did not perform through supernormal power. Since he apparently made no confidants, and bequeathed his secrets to no one, the truth may never be known, but if the mediums should be right in their contention, it would not be the first case in history of a man who, for reasons of his own, concealed his real methods.

Fohatic Mysteries

It is commonly but erroneously supposed that the nature of lightning ceased to be a mystery from the days of Franklin onward. On the contrary, as scientific knowledge advances, bewilderment increases as to some of its characteristics. The mysterious "black lightning" which photographs in black and is sometimes caught on plates of the ordinary variety, has had many attempted explanations, but so far as we know is as mysterious as ever.

Dr. D. E. Dorsey, of the National Research Council, has learned that there are two distinct varieties of lightning: one type is simply a gigantic electric spark following the known laws of electric action; the other, far more dangerous, is a self-contained body of material and

electrical particles which hurls itself toward the earth disregarding all natural laws presently known. (*Popular Mechanics*, December, 1926.) This may or may not be the "black lightning;" but in any case, indicates well enough that all is not yet known regarding the mysterious power named as Fohat in the *Secret Doctrine*, which lies behind the manifestations called electric. The most important of all Fohatic powers is the creative, of which this peculiar lightning may be one manifestation.

> . . . . Fohat is one thing in the yet unmanifested Universe and another in the phenomenal and Cosmic World. In the latter, he is that Occult, electric, vital power, which, under the Will of the Creative Logos, unites and brings together all forms, giving them the first impulse which becomes in time law. (*Secret Doctrine*, 1888, I, 109.)

THE STATE OF THE CHURCH

Dr. Henry Sloan Coffin, president of the Union Theological Seminary of New York, truthfully remarks that there is "a general questioning of the competency of the existing churches to furnish the religion so urgently needed." The reason for this, he considers, is mental deficiency in the pulpit and sectarian controversy over unimportant points. If Dr. Coffin were to question himself seriously as to the reason for that deficiency and that controversy, he would discover that he has been confusing cause with effect. The whole structure of Christianity belongs to a past age and far lower intellectual development than the present. It is inevitable that under Karmic law and the natural course of things, only those whose minds still befit medieval thought should be attracted to the churches.

Dr. Coffin thinks that a rift between thinkers of religion and thinkers along other lines constitutes a grave national peril, once more getting the cart before the horse. The chief peril of that rift is to the church itself.

Under natural law governing religious evolution, the mental and spiritual decline of a religious power leads to an attempt on its part to seize the reins of material power, a tendency which is no mystery to Theosophists. On every side are such evidences of that decline which is recognized as a sinister menace by many of our foremost thinkers.

Dr. Albert C. Dieffenbach, (*Literary Digest*, Sept. 25, 1926) for instance, remarks that a state religion having been established in Tennessee, it is conceivable that the example will be made universal in the country. Three or four other states have established anti-evolution laws, and a concerted and strenuous effort is afoot to throw the whole nation back into the Middle Ages.

Crime and Religion

Meantime, Warden Lewis E. Lawes, of Sing Sing, comes forth with some figures having a bearing on the real value of this precious religion, about whose loss to the nation Dr. Coffin and others are so much concerned: 99.4 per cent of the inmates of Sing Sing prison profess membership in some religious denomination or other. Considering that a census of those without the walls would, even in the most religious of communities, show nothing like the same proportion, reverend gentlemen of the denominations may draw their own conclusions.

The Nature of Evolution

Prof. Carl Mez, of Koenigsberg University, believes that evolution is a strictly one-way process, leading to continually higher levels. He believes that the purpose of sex is a speeding up of the entire process. (*The Evening Star*, Washington, D. C. Sept. 30, 1926.) As to the latter, he is probably right. The introduction of sex into the biological world donates to every future entity, as possible ancestry, the totality of living beings. Sex, however, is not a form of mechanism, nor in any way a special development. It is simply one form of the gigantic duality which exists throughout *material* nature. It is a strange syncretism which causes modern materialistic scientists to speak in terms of *purpose*, regarding biological processes and development. To assume, however, that evolution proceeds only in one direction is to hurl oneself unnecessarily into an irresolvable dilemma. It is equivalent to saying that the decidedly limited and imperfect results, shown by evolution in the contemporary world, represent the achievement of all past eternity moving in a single direction; since through an infinitude of time the status reached in any part of the universe must necessarily extend to all others if there be no obscuration or destruction. The position logically followed out results in a *reductio ad absurdum*.

Purpose?

The Theosophical doctrine, here as in most other cases, is simple: that evolution, though a cosmic tendency, is purely *local* in direction, both as to time and space. Its basis is the absolute eternal motion of Prakriti where inheres the necessity for periodic manifestation; the direction and aim of each manifestation resulting from the past experiences and present knowledge and desires of the beings concerned therein. In the Absolute there can be no cosmic purpose as dreamed of by theologians and theologically inclined scientists, else had that purpose been achieved æons since. The innate Consciousness of the Universe *exists of Itself*, regardless of the whole procession of evolution which passes through its field of perception. The true object of life is

not therefore found in striving for ever increasing complexities of mechanism and experience, but is to be discovered by whosoever follows the admonition of the venerable *Bhagavad-Gita:*

> All worlds up to that of Brahman are subject to rebirth again and again, but they, O son of Kunti, who reach to me have no rebirth. Those who are acquainted with day and night know that the day of Brahma is a thousand revolutions of the yugas and that his night extendeth for a thousand more. At the coming on of that day all things issue forth from the unmanifested into manifestation, so on the approach of that night they merge again into the unmanifested. This collection of existing things having thus come forth, is dissolved at the approach of the night, O son of Pritha; and now again on the coming of the day it emanates spontaneously. But there is that which upon the dissolution of all things else is not destroyed; it is indivisible, indestructible, and of another nature from the visible. That called the unmanifested and exhaustless is called the supreme goal, which having once attained they never more return—it is my supreme abode. This Supreme, O son of Pritha, within whom all creatures are included and by whom all this is pervaded, may be attained by a devotion which is intent on him alone.

QUESTIONS

In the complacent dreams of "modern progress," ever and anon a sleeper stirs uneasily, uttering a few connected words before relapsing:

> Could we send ourselves back but a few years, a generation or so, and still keep our memories of today, the conditions of life would probably appear most ridiculous, and even outrageous.
>
> The doctor's most potent medicine was blood letting. Nearly every ailment was treated in this manner . . . . .
>
> There was every evidence to prove that it cured. No medical journal, or in fact any other publication, but tortured its reading matter in the sincere belief that this practice was necessary in most cases.
>
> It seems now a far cry to that day—but it was only yesterday . . .
>
> The subject of vaccination, for instance, is a sore one in more ways than one . . .
>
> The astonishing number of veterans of the World War who have contracted tuberculosis after being pumped full of serums must be explained; why such nations as Japan and Italy, the most vaccinated on earth, should have the most smallpox, must be explained; the small amount of smallpox in Australia where the population is practically unvaccinated must be explained; why the disease breaks out in camps where vaccination is compulsory must be explained, and a great mass of evidence must yet be produced to convince clear thinking people that the medical institutions are correct in their contentions. (*Corona Independent.*)

Even so.

INCOMMENSURABILITY

We learn from *Science*, April 23, 1926, that twenty-six physicians resigned from the College of Physicians and Surgeons, of Columbia University, as a protest against the policy of putting laboratory experts at the head of clinics. Some of the resigning physicians contend that experience confined to test tubes and guinea pigs has been proven inadequate at other institutions.

Nearly all the fanfare of modern medical progress—propaganda which, in the hands of pseudo-scientists, pushes its claims to ridiculous extremes—emanates mostly from laboratory experts convinced of the similarity of human and animal constitutions, and having minds closed to the remarkable array of mysteries and psycho-physiological experiments well known to the older type of physician, who practically lived with his patients. But the fruits of his experience are often dismissed with a sneer by the experimenters who have seldom been outside the confines of the laboratory. According to the propagandist school, vivisection is justified by its results; but queer expedients are sometimes necessary to produce apparent evidence for those results, one side of the question being assiduously cultivated, and the other side as sedulously ignored or suppressed. From the above incident, it seems that there are still a few doctors able to distinguish the difference between a human being and a rat.

Redeemers of Medicine

The mineral has life—formless, diffused life; the plant has life, organized and concentrated life ruled by incipient consciousness; the animal has all these—plus objective consciousness; for man, this whole series forms the *vehicle* of an immortal spiritual being. And like the animal, the whole of human mental and physical vicissitudes are bound up with a limitless past. The physical is no longer paramount, as in the animal, but subordinated, and subjected to spiritual cause and effect; in other words, to Karma. It is this which sets an impassable gulf—in this cycle—between humanity and the animal kind;. the gulf to which vivisectionists and orthogenetic evolutionists alike are blind.

Vivisection in itself is not disapproved of by Theosophy. On the contrary, it is highly recommended—provided the proper subjects, those appropriate to the end in view, are used. *Literary Digest*, May 29, 1926, repeats quite a series of heroic exploits on the part of numerous scientific men. On occasion we have previously noted others. The article does not mention Dr. Hans Kurtzahn, of Koenigsberg University, Berlin, who inoculated *himself* with cancer. Dr. Kurtzahn proved by his sacrifice that cancer is not contagious in a healthy body. (*San Francisco Examiner*, April 11, 1926.) His experiment and attitude together recognize the fact that a disease artificially inoculated is in a very different category from a disease acquired in other ways. Vivisectors dismiss this blandly as of no importance. On the contrary, it is the most important distinction to be made in the whole subject.

It is said that Pasteur, in 1883, was about to inoculate himself with hydrophobia in order to test his anti-toxin. It is to be noted that the occasion to do so did not arise. It is doubtful whether it ever would—

with Pasteur, one of the most unblushing cribbers of other men's discoveries, and self-advertisers, who have ever appeared in medical circles. The reader is referred to the book, *Béchamp or Pasteur?* Covici-McGee, Chicago, Ill., for the evidence.

A WEIRD CASE

During the Mexican troubles a few years ago, William G. Mitchell served on the border in the Nebraskan National Guard. He contracted measles, which developed into double pneumonia, and was given up by the doctors, whereupon he promptly got well.

Landing with the 119th Engineers in France, he spent his first night digging graves for influenza victims, and two days later found himself once more given up by the doctors. Recovering, he moved promptly to the front with an infantry division. He received an arm wound from a German airplane, was rendered first aid, and was sent back. A bullet struck his left leg, and while trying to limp to safety, a shell splinter tore off his right knee cap. A gas attack began, and upon putting on his gas mask, he discovered that the same shell had torn the mask. In the hospital he regained consciousness, blind, with gas-burned lungs, and a silver knee cap. After a few weeks, sight returned and the lungs apparently healed, but in reality, he was discharged with a case of tuberculosis. By mistake his mother was notified that the last of her children had been killed in action. She went insane and wandered away, never being found again.

Afterwards, Mitchell went to work driving a truck. Owing to bad brakes the truck ran away and turned over, snapping the leg with the silver knee cap. The truck was jacked up four different times to extricate the unfortunate man, each time slipping back, and breaking the leg in a new place. The surgeons performed eighteen operations on the leg, and when it had completely set, it was found to be wrong, and had to be broken a sixth time. It then failed to heal and Mitchell was transferred to another hospital. On the way, the ambulance was hit by a railroad train. Three of its six patients were killed, Mitchell's leg was broken the seventh time. While still in the hospital, his latent lung trouble broke out in "galloping consumption." The patient was given up again, and sent home to die. He recovered once more, and now is more or less hopefully dragging along, though practically a complete wreck; in such condition that he suffered a serious relapse and nearly died, owing to having been incautious enough to laugh. At what the narrative sayeth not. (*San Francisco Examiner*, June 20, 1926.)

Is there such a thing as accident? Such experiences as Mitchell's or others equally odd, can be easily duplicated. Leaving aside the

question of the possibilities of accident or injustice in a Universe supposedly governed by law, a series of such accidents happening to one entity would violate all the so-called mathematical "laws of chance;" but the case becomes clear as day if one connects the application of Karmic law to present day persons with the long and iniquitous history of "man's inhumanity to man."

Agni Rath in Miniature

Dr. W. D. Coolidge, of the General Electric Company, has discovered a new ray of remarkable properties, described in the *Literary Digest*, October 30, 1926. Dr. Coolidge was the inventor of the Coolidge x-ray tube, which for the first time since the discovery of x-rays in 1895, reduced some of the erraticities of this force. He is also largely responsible for the present-day electric light bulb, with tungsten filament. The new ray has the property of inducing a temporary phosphorescence in other bodies, but most remarkable is the disintegrative effect which it has on living tissues. In one case, as reported in the *Washington Star*, Oct. 19th, 1926, it caused the immediate disintegration of the body of a mouse. This reads like an echo of older discoveries.

> It is this vibratory Force, which, when aimed at an army from an *Agni Rath* fixed on a flying vessel, a balloon, according to instructions found in *Ashtar Vidya*, reduced to ashes 100,000 men and elephants, as easily as it would a dead rat. It is allegorised in the *Vishnu Purâna*, in the Râmâyana and other works, in the fable about the sage Kapila whose *glance* made a mountain of ashes of King Sagara's 60,000 sons, and which is explained in the esoteric works, and referred to as the *Kapilaksha*—"Kapila's Eye." (*Secret Doctrine*, 1888, I, 563.)

Madame Blavatsky considered that Keely's ray was of the nature of "molecular vibration."

> Molecular vibration is, undeniably, "Keely's legitimate field of research," and the discoveries made by him will prove wonderful—yet *only in his hands* and *through himself*. The world so far will get but that with which it can be safely entrusted. (*S. D.* I, 561.)

H. P. B. calls a "molecule" what modern science knows as the atom. Keely is generally set down as a highly efficient impostor—and may have become so towards the last—but there are other reasons for his failure.

> It is just because Keely's discovery would lead to a knowledge of one of the most occult secrets, a secret which can never be allowed to fall into the hands of the masses, that his failure to push his discoveries to their logical end seems certain to Occultists. (*S. D.* I, 560.)

> If the question is asked why Mr. Keely was not allowed to pass a certain limit, the answer is easy; because that which he has unconsciously discovered, is the terrible sidereal Force, known to, and named by the Atlanteans MASH-MAK, and by the Aryan Rishis in their *Ashtar Vidya* by a name that we do not like to give . . . . (*S. D.* I, 563.)

Dr. Coolidge's ray, though apparently of the same order as the older known forces, is not likely to be subject to the same restrictio since the utmost possible voltage would make it ineffective at a fe yards distance.

BEYOND THE ELECTRON

It is reported that Prof. Felix Ehrenhaft, of Vienna, has measur electric charges of magnitudes less than the electron, and believes th evidence that something smaller than the electron actually exis (*Washington Star*, Sept. 30, 1926.) In 1888 Madame Blavatsky said:

> It is on the doctrine of the illusive nature of matter, and the infinite divisibili of the atom, that the whole science of Occultism is built. (*Secret Doctrine*, I, 520.)

At that time the atom—which means literally "uncut" or "inc visible"—was almost uniformly believed to be the final particle of ma ter. About 1895 and 1896 occurred discoveries in radio-activity ar the generation of various new rays which led rapidly to the breakdow of the older conception; discoveries which H. P. B. also predicted in th following terms:

> The exact extent, depth, breadth, and length of the mysteries of Nature are be found only in Eastern esoteric sciences. So vast and so profound are these th hardly a few, a very few of the highest Initiates—those *whose very existence is kno but to a small number of Adepts*—are capable of assimilating the knowledge. Yet it all there, and one by one facts and processes in Nature's workshops are permitted find their way into the exact Sciences, while mysterious help is given to rare inc viduals in unravelling its arcana. It is at the close of great Cycles, in connection wi racial development, that such events generally take place. We are at the very clo of the cycle of 5,000 years of the present Aryan Kaliyuga; and between this tir and 1897 there will be a large rent made in the Veil of Nature, and materialis science will receive a death-blow. (*S. D.* I, 611—12.)

Discovery after discovery followed along this line, though only the last few years was the atom found to be composed of smaller bodi —electrons. We note that Prof. Ehrenhaft's discovery has not as y been accepted, but it is not impossible that we shall, during the comin years, see a series of *ultra-electronic* discoveries to correspond with th ultra-atomic train of the last few years.